

# Mind



# Matter

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## PENNSYLVANIA SOCIETY OF SPIRITUALISTS.

### Camp-Meeting Association.

The annual meeting of this organization was called on Saturday morning, May 17, at Washington Hall, Franklin and Spring Garden streets. Shortly after the time mentioned, Dr. J. H. Rhodes, president of the society, called the meeting to order.

Joseph Wood, secretary, read the call of the meeting.

The president opened the proceedings by remarking that a word or two would not be amiss at the present time. At a meeting of the State Society, a few years ago, it was suggested by friends from Delaware and other places, camp-meetings should be organized as an additional effort to progress with the established truth known as Spiritualism. One of the speakers in that meeting, however, made it clear that the best means to organize and conduct a camp-meeting. It seemed to him that the State Society has done its work, and whether it shall be continued under its present organization or be resolved into a new organization, was a question of deep consideration.

A resolution on the subject, even to doing away with the present organization, would be received by the chair. He disclaimed any selfish motives in his connection with the society. For twelve years the organization has been continued, and in calling the friends together, he had no desire to see them split up. If the friends desire to take hold of the work and perfect another organization he was willing to assist in the labor if he thought he could do any good for the spirit world.

There were a number of Spiritualists present who were not members of the State organization, and a motion was made to have a session of this body. The debate, conducted in conversational style, was participated in by President Rhodes, Mr. H. B. Champion, Col. S. P. Kase, Mr. J. M. Roberts, Mrs. Stretch, Mrs. George, Mr. John Tingley, and others; after which the following names were committed to a committee, on a basis of organization or reorganization, to be submitted at the next session in the afternoon:

J. M. Roberts, Col. S. P. Kase, J. Tingley, H. B. Champion, Mrs. Elizabeth George, Mrs. Mary A. Stretch and Mrs. Carrie C. Van Duzee.

On motion of Col. Kase, Dr. J. H. Rhodes, president, was added to the committee.

Adjourned.

### AFTERNOON SESSION.

The meeting having been called to order, Mr. Roberts, from the Committee on Plan, submitted the following report:

W. H. Bass, undersigned were duly appointed a committee by the society to consider and report upon the advisability of continuing or discontinuing the meetings of the Pennsylvania State Society of Spiritualists; and also to consider the organization of a new society, whether you committee deem it advisable to take measures for the organization of a new State Society of Spiritualists, and, also, to consider the advisability of organizing a State Society in conjunction with the Spiritualists of New Jersey; do respectfully report the following resolutions:

Whereas it has been generally proposed to organize a Spiritual Camp-meeting Association, to include the Spiritualists of Pennsylvania and New Jersey; and whereas this society most cordially coincides in the desirability of carrying out that proposition; therefore,

Resolved, that the action of said committee be submitted to the committee of five appointed to make such arrangements that in their judgment will serve the objects of this meeting, namely, of holding a camp-meeting in the present summer; and they be authorized to appoint sub-committees, to whom may be given the power to determine whether it be to obtain grounds for occupancy for camp-meeting, or to hold only for the coming summer, and take such other action as in their judgment will best subserve the purposes of this meeting.

Resolved, that the first and principal object of this organization, whether you committee

deem it advisable to take measures for the organization of a new State Society of Spiritualists, and, also, to consider the advisability of organizing a State Society in conjunction with the Spiritualists of New Jersey; do respectfully report the following resolutions:

Whereas it has been generally proposed to organize a Spiritual Camp-meeting Association, to include the Spiritualists of Pennsylvania and New Jersey; and whereas this society most cordially coincides in the desirability of carrying out that proposition; therefore,

Resolved, that we recommend that this society in its individual capacity, co-operate in the camp-meeting movement, and that said members be earnestly solicited to aid in that enterprise.

Resolved, that we will individually co-operate with all who concert with us in the desirability of organizing a Spiritual Camp-meeting Association for Pennsylvania and New Jersey, and that we meet in our hall to-morrow (Sunday) afternoon at three o'clock, to take action looking to carrying out that object.

Before taking action on the above report, Mr. Oliver Bliss, of New Jersey, leaving granted, as his time was limited, the following resolution:

Resolved, that we remain bound in the same locality to carry on the camp-meeting movement, and that said members be earnestly solicited to aid in that enterprise.

Resolved, that we will individually co-operate with all who concert with us in the desirability of organizing a Spiritual Camp-meeting Association for Pennsylvania and New Jersey, and that we meet in our hall to-morrow (Sunday) afternoon at three o'clock, to take action looking to carrying out that object.

Col. Kase expressed a desire to have the camp-ground on the Pennsylvania side of the river, if it is possible to secure a suitable location. Besides this, he thought the long steamboat ride on the Delaware, in connection with the Narrow Gauge road, was objectionable.

A lady from New Jersey thought this river ride was a novelty.

The subject here dropped.

The report of the committee now came up for consideration.

Mr. Joseph Wood spoke in opposition to it at some length. A debate then ensued in which Messrs. Roberts, Wood, Mr. H. B. Champion, Mr. Tingley, Mr. George, Mr. Marshall, of Wilmington, Del., and others participated.

Mr. Champion moved to adjourn the report, that the State Association be dissolved.

After a brief discussion the subject was modified and the following was offered by Col. Kase as a substitute:

Whereas, the State Society of Spiritualists of Pennsylvania have called a meeting of the State organization by the publication in three of the Spiritualist newspapers.

And whereas, no constituency exceeding eight or ten members is at present, therefore

Resolved, that when this society adjourns it is hereby dissolved.

Mr. Champion withdrew his amendment, and the substitute was adopted, and the Society adjourned sine die.

It was suggested that the members attend a meeting to be held at the same place on the following afternoon.

Pursuant to the above, a meeting was held at three o'clock on Sunday afternoon, May 18.

Mr. J. P. Lanning was chosen president and Mr. H. B. Champion secretary.

The chairman moved that the object of the meeting was to discuss the subject of having a Spiritual camp-meeting sometime during the coming summer.

To bring the matter up for consideration, Mr. E. A. Wheeler moved, that the sense of the meeting, as to the feasibility of holding a camp-meeting of Spiritualists in the vicinity of Philadelphia, proceed to action with that view.

Mr. C. B. Rogers favored the project, and urged the appointment of committees to carry out the work necessary.

John Hooper also favored the project.

John Hooper was anxious that the Society should not be "too hasty," and was not in favor of gathering large numbers of people together simply for recreation and amusement apart from Spiritualism.

See H. B. Champion then spoke and ably discussed the question, stating that he desired to see a camp-meeting held for the good that it would do

humanity; that it would be the means of drawing the people together in harmony and love. The principal objection that he had heard urged against the camp-meeting was, that the society was in great need of a hall, but that he believed to hold the camp-meeting would bring about results that would surely obtain for the Spiritualists of Philadelphia the hall they so much needed. He would do all he could to further the interests of the camp-meeting, and would be one of five that would make up any financial deficiency at the close. He favored the motion of the chairman, but if it was not possible to do that for the year, why then we should prepare for the present year alone.

Col. S. P. Kase thought there was no better way to benefit the cause which we all have at heart, than the assembling of friends together in the room with which we have been so familiar, seeing the differences in opinion respecting the momentous truths of Spiritualism, and to disseminate them broadcast among the people; to set at rest, at once and forever, the misapprehensions which have arisen in the minds of many persons, because of false teachings and unjustifiable attacks made upon them by the ignorant and unscrupulous individuals. He had only a little while longer to remain in this plane, but during the time he will ardently aim the cause, as far as possible, in the laudable effort to achieve a lasting victory of wholesome truth over a world of popular error.

Dr. G. D. Hench favored the "remaining in the year round," and urged steps for such an object.

Mrs. C. Fannie Allyn favored camp-meetings, and in doing so gave some very interesting experiences in such organizations in the East. She stated she had been invited from Missouri and said she was quite sure that many of the Western friends would be happy to visit this meeting. She predicted that in five years it would be the largest Spiritualistic camp-meeting on the Atlantic slope.

E. A. Wheeler favored the camp-meeting, and, in doing so gave some very interesting experiences in such organizations in the East. She stated she had been invited from Missouri and said she was quite sure that many of the Western friends would be happy to visit this meeting. She predicted that in five years it would be the largest Spiritualistic camp-meeting on the Atlantic slope.

Col. S. P. Kase, C. B. Rogers, J. Evinson, and J. M. Roberts, James Shumway.

Adjourned to call of Committee.

### Davis and "Diabolical Spiritualism."

Editor of Mind and Matter:

Dear Sir.—I see that some of your observing and intelligent correspondents, as also yourself in your merited editorial, have replied with commendable promptness to the recent and strange letter of Brother A. J. Davis, in the *R. P. J.*, on subject which heads this notice.

I call his letter "strange" because coming from one who always appears regarded in the clouds, it bears internal evidence of a bad feeling; and, if one is clear seeing enough to read between the lines or penetrate beneath the seemingly fair surface the sugar-coated covering, he will find something even worse than this.

In this letter he says he has had occasion to frequently change his mind concerning his views growing out of his experiences. I am living just now near enough to a Yankee to guess that if he lives long enough, as I hope, he will find occasion to change once more, and that his present views will be entirely different from those he held when he hitherto warmed himself in my vicinity.

He is odd, however, in his odd freaks of judgment, on the ground of an inherent tendency to oscillation. It is owing to this element in his mental constitution that has always made him questionable and unsafe as a guide.

Col. Kase expressed a desire to have the camp-ground on the Pennsylvania side of the river, if it is possible to secure a suitable location. Besides this, he thought the long steamboat ride on the Delaware, in connection with the Narrow Gauge road, was objectionable.

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## MIND AND MATTER SCIENTIFICALLY CONSIDERED.

Masses, Earth, &c.—Year paper, Vol. 1, No. 14, addressed to Mrs. C. P. Harper, Butler, Ills., as a specimen copy, has been received. The person addressed was my wife, who has been dead several months.

The specimen has been read and re-read attentively by me, and were I not absolutely too poor to buy an expensive pamphlet, I should take it, in another reason than my interest in the subject on which it proposes to treat.

Mind and matter was reasoned upon by the ancient Pagan Greeks with so much subtlety that many were convinced of the correctness of the theory.

With the arrival of Christianity, however, the specie

ment was discarded, and the earth was considered to be a spirit world, because "such a belief is not to be admitted by any Christian or pagan sects, and it is the fact that the earth is the sole form of matter."

But if faith is to be received as evidence in spiritual matters, then there must be a personal God, a personal "devil," and a "lunar hell"; and he who trusts to the guidance of reason, in violation of the blind teachings of dogmatic theology, is in danger of becoming a heretic in this uncertain line of cosmopolitanism.

As a simple thing for me to say to the disputants, about the motion of one wheel around another, that they did not comprehend that the moveable wheel made two motions, one on its own axis and the other in an orbit around the fixed wheel.

But as the motion of the moon around the earth is the motion of the sun around the earth, and the moon is added together without either party knowing from whence they were derived.

What I had said had the effect to stop the publication of the pamphlet, called "The Wheel," as I suppose, for I have never heard any more of it.

The author of the pamphlet, however, was making complaints with which many men who make pretensions to science look upon themselves. What these dignified wise-aces cannot comprehend of ideas is vulgar absurdity, which they will not design to notice unless it is forced upon them by experiments.

The author of the pamphlet is hunting for fame who has cheated, and when found or supposed to be found, dignity resumes its even tenor of making money out of its own wisdom, the proportion of which becomes the *index* of its wisdom.

Without being thoroughly identified with the believers of Modern Spiritualism, we have looked at the developments in natural philosophy which it has undoubtedly been the greatest importance, and as measured at times, the most important, and what is called "modern science." The author of the pamphlet is hunting for fame who has cheated, and when found or supposed to be found, dignity resumes its even tenor of making money out of its own wisdom, the proportion of which becomes the *index* of its wisdom.

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Ninth—that highly advanced and progressed spirits have no power to reach those in spirit life, whose adverse nature repel them with irresistible force; hence they have not the ability to penetrate the spiritual darkness, which naturally envelops the grosser and coarser spirits, with the light in which they themselves reside and act; that it is this fact that has prevented high and benevolent spirits from accomplishing the regeneration of humanity in the spirit spheres and on the earth; that the circumambient regions, more immediately adjacent to the earth's surface, is peopled with the more dark, ignorant and vicious spirits in inconceivable numbers, and that these constitute an almost impenetrable psychological barrier between advanced spirits and earth's inhabitants.

Tenth—that it has only been through the recent discoveries of the higher and more advanced spirit intelligence, that means have been reached by which spiritual light could be conveyed to those who are in lower and grosser conditions of existence; that an essential means to that end is the use of the advocates of dead and lifeless materialism? We venture to say very few, if any. Why, then, can't Spiritualist profit by this lesson of practical good sense, and losing sight of all minor considerations, unite and act together for the accomplishment of the great result which must follow the triumph of Spiritualism?

Eleventh—that in any movement, looking to the emancipation of humanity from the shackles of ignorance, selfishness and superstition, under which they were growing, there has been displayed a greater disregard of the virtues of sympathy, forbearance, kindness and charity, than among those who claim to represent the teachings and principles that underlie and animate the Spiritual Movement. We know of no other movement of a progressive nature, that could have endured, even for a brief time, the dissensions, contentions and antagonisms, which mark the route over which Modern Spiritualism has had to pass. At no period since it was first sent forth by the advanced spirit world, to save mankind from the follies and evil tendencies into which centuries of false teaching had led earth's people, has the advancement of Spiritualism been more impeded than at this time, by the crying evils of discord and selfishness which prevail to-day among its adherents.

We think we state truth when we say, that neither the Spiritual mediums, lecturers, journals, or writers, upon whose efforts to impart spiritual information the progress of the cause depends, receive the encouragement and support that is necessary to enable them successfully to make head against the fears and qualms of the combined foes of the truth which are struggling to uphold under the greatest disadvantages.

Twelfth—that the success of the Spiritual Movement depends in the main, upon the co-operation of the people of earth in the efforts which the advanced spirit-world is making to destroy the errors, from the effects of which, inconceivable numbers of the human race are suffering both on earth and in the spirit-life; that this co-operation must follow the route which is illuminated by the light which comes to us from these successful pioneers in the march towards human perfection; that to proceed in harmony in this great movement there is but one course to pursue on the part of those who truly desire its success, and that is to banish from the mind every selfish and unworthy thought, and cast away every consideration that is not consistent with truth, right and justice.

Thirteenth—that the vast difficulty to be overcome, before the spiritual movement will have accomplished its work, is to be found in the trained selfishness which governs vast hordes of spirits, who are so devoted to their earthly idols, as to be unwilling to know the utter worthlessness of those idols, and who are equally unwilling that others should escape the net-work of selfishness in which they are themselves enmeshed; that this class of spirits comprises those whose earth lives were subordinated to superstitious fear under the name of religion, and to ignorance under the name of theology; that these impeding spirit forces are, under various names and designations, even more compactly organized and anxious to perpetuate their errors, than they ever were when here; that to do this they work in season and out of season, as opportunity offers, to resist and discredit every thing that is calculated to defeat their schemes of selfish aggrandizement.

Fourteenth—that all the various spirit antagonists to the Spiritual Movement, the most formidable and therefore the most successful, has been that which is the natural outcome of the operations and teachings of the Roman Catholic Church, the corner-stone of which is the dogma of implicit obedience to ecclesiastical authority; that from the foundation of that ecclesiastical body, the work of those who have had the control of it, has been to foment the minds and souls of all who could be induced to worship its power as their highest deity; that this subjection has made every one who has passed to spirit-life, reposing confidence in the Roman Catholic Faith, a subservient instrument of spirit priestcraft to work for the maintenance of the universal supremacy of the Mother Church; that knowing that if the Spiritual Movement is not arrested that the power and prestige which they have so long wielded and enjoyed must pass from their hands, the Catholic priesthood are unceasing in their efforts to arrest that movement by every means at their command; that those priests who have entered spirit-life fully possessed of the carefully concealed knowledge of the psychological laws relating to the control of spiritual media and persons endowed with mediumistic attributes by spirits, are masters in the use of that great lever of spiritual power, when applied to overthrow the temple of truth; that as that temple consists of spiritual facts, to topple those facts down becomes a necessity, if the Roman Catholic power is to continue either on the earth or in the spirit world; that to discredit, injure and destroy the media through whom those facts have, and must come, and all those who dare to stand by them, determined to sustain them in their unequal struggle against their enemies whether in spirit or mundane life, is the work in which this power of darkness is engaged; that the conflict of the hour is that which is going on between the spirit hosts of light and the combined forces of the spirit hosts of darkness and their self-appointed coadjutors of earth.

Fifteenth—that the relations existing between human beings in the mortal and immortal states are so intimate and interblended, yet so subtle, and to unlightened mortals so incomprehensible, as to render the latter helpless and passive factors, in a work in which all should be efficient and active units.

Sixteenth—that in the spirit world, as in no material department of nature, is manifested the operation of the universal law of gravitation. Indeed, that natural law, in its operation upon disembodied spirit beings, seems to acquire an additional property, which is unknown to the gravitation of purely material substances. The influence of sentiment, sympathy and affection in spirit so modifies the effects of the law of gravitation, when operating on the spirit being, as to overcome and control the latter; so that while the law of gravitation holds all spirits of the same specific gravity at the same distance from the centre of attraction, the law of spirit affinity draws all possessing the same desires and affections to central points of attraction in the same concentric stratum (so to speak) of the world of spirits. Thus, all spirits of the same specific gravity will levitate or gravitate, as the case may be, to the same stratum in spirit life; in which the stratum they will be attracted to those spirits for whom they possess the strongest psychological affinity. Thus, in spirit life, as in the earthly life, the old saying holds true—"Birds of a feather will flock together;" only more so.

Seventeenth—that spirits of kindred inclinations, and mental, moral and social tendencies in the after life associate, combine and organize to attain and promote the ends and objects which they labored to attain and promote during their earthly lives. If those ends and objects were of a selfish, untruthful and pernicious character the effects of the actions which those ends and objects induced were the same (only proportionately greater) in the spirit life with their convictions whether right or wrong; true or untrue; wise or foolish; spheres. Thus, persons who believed that their highest earthly duty was to labor to inculcate any especial form of creedal or ritualistic religion, or system of theological speculation, pass to spirit good or evil. The devout Methodist, or Presbyter, or Quaker, or Lutherian, or Episcopalian, or Baptist, or Catholic, is, in spirit, the same bigoted, prejudiced and contracted sectarian as when on the earth, and will seek to find and propagate only those things that will coincide with his preconceived ideas of right and coincide. The ignorant, immoral and vicious class of men and women are, in spirit, the same ignorant, immoral and vicious beings as when living in mortal forms, and having no knowledge of anything higher and better in store for them, they continue to live and act against their own welfare and that of their fellow beings, both in the spirit world and on the earth.

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Eleventh—that the success of the Spiritual Movement, no movement of greater importance, or which was destined to lead to more beneficial results, has ever taken place; we except not even the movement which has characterized the Christian era. What is this spiritual movement? We answer: it is the result of the efforts of benevolent spirits, once the residents of earth, like ourselves, to demonstrate by unquestionable facts the truths hereafter to be mentioned, as to man's actual relations to the universe. For unknown ages the manifestation of these truths has been taking place; and yet, except to a comparatively small number of persons, these manifestations of truth have been useless. By some they have been ignored or denied; by others they have been misinterpreted and misinterpreted; and by others they have been more or less understood, but have been perverted and used to the prejudice of those for whose instruction and guidance those manifestations of truth were intended. Such was the condition of human affairs, prior to the public announcement, thirty-one years ago, that direct communication had been opened between the people of this earth and the spirits of those who had departed to that supposed or imagined "bourn where no traveler returns." Since that announcement, this avenue of communication between the spirit world and earth has been kept actively in use, until to-day, the wonder is that a rational person can be found, in any civilized or enlightened nation of the world, who is reckless enough to disregard truth, so far as to deny this momentous fact. And yet, what do we find to be the condition of affairs in regard thereto. Do we not find the most general disposition prevailing to disregard and conceal that fact, on the part of an overwhelming preponderance of the people of the civilized world. Why this anomalous indifference in regard to matters which concern the welfare and happiness of mankind more than all others combined? This is the question of the hour, for the enlightened friends of Modern Spiritualism to answer correctly, if they hope to advance the truths on which that great movement is based.

What are these truths? First—that man is not a material physical being, but is a spiritual, sentient, intangible entity, imperceptible to the physical human faculties, while occupying the earthly form.

Second—that what is called death, while it is a change in the natural surroundings and conditions of the sentient human entity, it causes no change in the inclinations, the habits of thought, the likes and dislikes, the prejudices and partialities, the follies and weaknesses, and the aims and objects, that characterized and individualized the spirit before that change of conditions took place.

Third—that the human spirit, when it leaves the earthly body, has not attained to its ultimate development, nor escaped the operation of the universal law of natural progression; but that it enslaved by prejudices, the result of ignorance, vicious habits, or worldly selfishness, it must suffer the natural consequences of its earthly actions until such time as it becomes wearied beyond endurance with their effects, and sends out from the very depths of its nature the prayer for light and guidance to a brighter, higher and happier condition of life.

Fourth—that no human being ever yet attained, while in earthly life, the ultimate development and perfection for which he or she is destined; nor is it possible for even the highest and most advanced human spirits to conceive of the development and perfection to which their experience in spirit life directly points as the goal of universal humanity.

Fifth—that the same impediments to true progress and development, in all that is necessary for the welfare and happiness of this world's people, that prevail here, exist even in greater magnitude in the spirit spheres.

Sixth—that the relations existing between human beings in the mortal and immortal states are so intimate and interblended, yet so subtle, and to unlightened mortals so incomprehensible, as to render the latter helpless and passive factors, in a work in which all should be efficient and active units.

Seventh—that in the spirit world, as in no material department of nature, is manifested the operation of the universal law of gravitation. Indeed, that natural law, in its operation upon disembodied spirit beings, seems to acquire an additional property, which is unknown to the gravitation of purely material substances. The influence of sentiment, sympathy and affection in spirit so modifies the effects of the law of gravitation, when operating on the spirit being, as to overcome and control the latter; so that while the law of gravitation holds all spirits of the same specific gravity at the same distance from the centre of attraction, the law of spirit affinity draws all possessing the same desires and affections to central points of attraction in the same concentric stratum (so to speak) of the world of spirits. Thus, all spirits of the same specific gravity will levitate or gravitate, as the case may be, to the same stratum in spirit life; in which the stratum they will be attracted to those spirits for whom they possess the strongest psychological affinity. Thus, in spirit life, as in the earthly life, the old saying holds true—"Birds of a feather will flock together;" only more so.

Eighth—that spirits of kindred inclinations, and mental, moral and social tendencies in the after life associate, combine and organize to attain and promote the ends and objects which they labored to attain and promote during their earthly lives. If those ends and objects were of a selfish, untruthful and pernicious character the effects of the actions which those ends and objects induced were the same (only proportionately greater) in the spirit life with their convictions whether right or wrong; true or untrue; wise or foolish; spheres. Thus, persons who believed that their highest earthly duty was to labor to inculcate any especial form of creedal or ritualistic religion, or system of theological speculation, pass to spirit good or evil. The devout Methodist, or Presbyter, or Quaker, or Lutherian, or Episcopalian, or Baptist, or Catholic, is, in spirit, the same bigoted, prejudiced and contracted sectarian as when on the earth, and will seek to find and propagate only those things that will coincide with his preconceived ideas of right and coincide. The ignorant, immoral and vicious class of men and women are, in spirit, the same ignorant, immoral and vicious beings as when living in mortal forms, and having no knowledge of anything higher and better in store for them, they continue to live and act against their own welfare and that of their fellow beings, both in the spirit world and on the earth.

Ninth—that highly advanced and progressed spirits have no power to reach those in spirit life, whose adverse nature repel them with irresistible force; hence they have not the ability to penetrate the spiritual darkness, which naturally envelops the grosser and coarser spirits, with the light in which they themselves reside and act; that it is this fact that has prevented high and benevolent spirits from accomplishing the regeneration of humanity in the spirit spheres and on the earth; that the circumambient regions, more immediately adjacent to the earth's surface, is peopled with the more dark, ignorant and vicious spirits in inconceivable numbers, and that these constitute an almost impenetrable psychological barrier between advanced spirits and earth's inhabitants.

Tenth—that it has only been through the recent discoveries of the higher and more advanced spirit intelligence, that means have been reached by which spiritual light could be conveyed to those who are in lower and grosser conditions of existence; that an essential means to that end is the use of the advocates of dead and lifeless materialism? We venture to say very few, if any. Why, then, can't Spiritualist profit by this lesson of practical good sense, and losing sight of all minor considerations, unite and act together for the accomplishment of the great result which must follow the triumph of Spiritualism?

Eleventh—that the success of the Spiritual Movement, no movement of greater importance, or which was destined to lead to more beneficial results, has ever taken place; we except not even the movement which has characterized the Christian era. What is this spiritual movement? We answer: it is the result of the efforts of benevolent spirits, once the residents of earth, like ourselves, to demonstrate by unquestionable facts the truths hereafter to be mentioned, as to man's actual relations to the universe. For unknown ages the manifestation of these truths has been taking place; and yet, except to a comparatively small number of persons, these manifestations of truth have been useless. By some they have been ignored or denied; by others they have been misinterpreted and misinterpreted; and by others they have been more or less understood, but have been perverted and used to the prejudice of those for whose instruction and guidance those manifestations of truth were intended. Such was the condition of human affairs, prior to the public announcement, thirty-one years ago, that direct communication had been opened between the people of this earth and the spirits of those who had departed to that supposed or imagined "bourn where no traveler returns." Since that announcement, this avenue of communication between the spirit world and earth has been kept actively in use, until to-day, the wonder is that a rational person can be found, in any civilized or enlightened nation of the world, who is reckless enough to disregard truth, so far as to deny this momentous fact. And yet, what do we find to be the condition of affairs in regard thereto. Do we not find the most general disposition prevailing to disregard and conceal that fact, on the part of an overwhelming preponderance of the people of the civilized world. Why this anomalous indifference in regard to matters which concern the welfare and happiness of mankind more than all others combined? This is the question of the hour, for the enlightened friends of Modern Spiritualism to answer correctly, if they hope to advance the truths on which that great movement is based.

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# MIND AND MATTER.

## Original Poetry.

### SPRING.

BY T. P. NORTON,

Dame Nature prepares for house-cleaning  
With a bright cap her head to adorn;  
Each room is now open for airing,  
And her pets are all out on the lawn.  
  
The snow-birds are restless, and panting  
While ready to fit them as chirping  
The lay of "an icy cool grot."  
  
Old Winter's bright tear-drops are falling  
From the edge of the glistening snow,  
As a sorrowful blessing at parting,  
On the trailing arbutus below.  
  
The water is flooding each crevice,  
To remove the debris of the fall,  
Another series of buds is bursting,  
While Boreas is sweeping the hall.  
  
The flowers only wait for her signal,  
To burst with the fragrance they bring;  
Selecting the colors most brilliant,  
To spangle her carpet for spring.  
  
Her garments will soon be furnished  
With a very lustrous display,  
And all her new borders for summer,  
We are sure cannot choose but to stay.  
  
No Dame can compare with her cooking,  
And no home is so free and so fair,  
Tis a shame that so many should treat her,  
With such heartless contempt of her care.  
  
But the springtime of thought is approaching,  
It's summer can no longer delay,  
When the sunlight of Truth with his beams,  
Shall chase the dark winter away.

### THE BLIND ORPHAN.

BY S. C. FAUST.

How sad and dreary is this world;  
I cannot see the light, but God is ever with me here,  
To guide my footsteps right.  
  
I cannot see the light of day,  
Or moon or stars by night,  
But yet to God I'll always pray,  
To give me back my sight.  
  
If not on earth I will in heaven,  
With God I'll find a home,  
What God has kindly promised me,  
That I may see up there.  
  
Father and mother gone before,  
To join the angels bright,  
And I am orphan left alone,  
With faith will go aright.  
  
O, now I feel there is rest,  
In that home above the skies,  
And a crown of glory to the best,  
Where we'll will cloud my eyes.  
  
Ah, yes, I hear them calling me,  
To meet them on the shore;  
Ah, yes, I know I soon shall see  
Them, ever, ever more.

### THE POWER OF HEALING.

BY LAYING ON OF HANDS, AS ILLUSTRATED BY DR. PHINEAS W. COOPER, MAGNETIC PHYSICIAN OF PHILA- DELPHIA.

"Of all diseases the first great cause,  
Is idleness and sloth; the next, vice,  
This philosophy of healing is one of inestimable value. Physically we are very peculiarly formed. Every little nerve in our system is affected by each movement of our body. This goes to show the great necessity of a harmonious influence in and around us. The small amount of pressure in the flesh by a sharp-pointed, the very necessary severe nerve a thrilling sensation runs through the whole body. The greater the pressure, the greater or less, as the wound may be; and, as the more sensitive the nerve, the more greatly would it be effected. If it should be of a finger it would be slight; if of the hand, too, greater; and of the small amount of the delicate and tender parts of the brain some will bear considerable pressure, while the same amount of pressure on other parts would cause death. Each member of the body has its own particular action and reaction to perform every movement of our lives. You should not be surprised to find that when you are ill, you are ill for one moment; you would find an unpleasant feeling arise that would affect the nervous system to such an extent that you would quickly open them; and though the vital force of the nerve realize the great vital force of your spirit, attention to the operations of the physical functions that are liable to fall us. I have frequently listened to a remark from my patients: 'Oh, if it were only pain I could endure it; but this dreadful nervousness takes away all comfort.' Many seem to lack faith in this great psychopathic power of regeneration. The earnest man who gives to the one whose faith in God is true and undefiled, and its success depends in all conditions; where harmony of feeling is given sufficient to allow the servant of the Lord to work out these conditions; where they can enter into life, and the power of the spirit can enter into the vision of losing a fellow sufferer, and where that sufferer is in harmony with his God, the reflection of his power will work in sufficient force to eradicate disease in all its forms; where there are yet forces in the human system that can be taken hold of in the grace of God, and manifested in the human body, and the strength of the magnetic current flow, to wash clear from the sufferer all gross and all causes of disease that lie settled in their secret hiding places, to play at will when not shielded by that armor of love and light, instilled by the spirit of God. Dr. G. H. Smith, of Dr. G. H. Smith, so beautifully set forth for healing the sick, comforting the afflicted, and making whole that suffering one who was willing to bear the cross, be healed, and wear the crown of comfort, which affects all true workers who in health may go forth in the word of reproof. The healer of the sick and the more harmonious the condition made between the patient and magnetizer, the more fervent and true they are to the will of their Heavenly Father; the greater will be the works performed by him through his disciples, in which he strictly observes "by thy works ye shall be judged" throughout the world. All sins without exception.

What is Simony?

Ans. Simony is the buying or selling, or purasing spiritual things for money or an equivalent.

Ques. What are sins against the adoration of God?

Ans. Idolatry, sacrilege, irreverence, simony, witchcraft, sorcery, superstition, spiritism or spiritualism and attendance at false worship.

Ques. What is attendance at false worship?

Ans. It is to assist at the religious services of heretics.

### Christian Gems.

The following questions and answers are copied from the orthodox catechism of the Roman Catholic church, and published by Archbishop Bayley of Baltimore in 1874.

Question.—Is the faith of the Roman Catholic Church divine or human?

Answer.—The faith of the Roman Catholic is divine, for to believe the Catholic Church is to believe God himself.

Ans. The Protestant sects, teach divine faith on divine authority?"

Ans. "No; the faith of Protestants is based upon human authority, because their founders were not sent by God, nor did they receive any mission from his church."

Ans. "I am not then, all who wish to be saved united to the Catholic Church?"

Ans. Yes, for out of the Catholic Church there is no salvation—15. Because she alone teaches the true faith. 2nd. Because in her alone are found the elements of grace and salvation.

Ques. What we bound to believe in the infallibility of the Pope?

Ans. We are bound to believe this article of faith as firmly as any other article; to deny it is the sin of heresy.

Ques. What sins can be forgiven by the Catholic Church?

Ans. All sins without exception.

Ques. What is Simony?

Ans. Simony is the buying or selling, or purasing spiritual things for money or an equivalent.

Ques. What are sins against the adoration of God?

Ans. Idolatry, sacrilege, irreverence, simony, witchcraft, sorcery, superstition, spiritism or spiritualism and attendance at false worship.

Ques. What is attendance at false worship?

Ans. It is to assist at the religious services of heretics.

A Proposed Discussion on Material and Spiritual Science.

J. M. ROBERTS.—Sir, I propose to write a series of articles on the heading of "Material and Spiritual Science," and I desire to have them published in your paper. All these things I realize, for I well remember his mother's sad feelings, his father's anxious care for their afflicted child, when they first brought him to me for treatment. But, while in the height of their joy for his rapid recovery, he was one day knocked down, by a vehicle in the street, and suffered a fracture of the skull, which seriously injured both front and back, the vehicle passing over his knee. He was picked up senseless, and it was only through prompt attention that he could be restored. Through the wisdom of our Heavenly Father, we kept my thoughts strictly devoted to my child, and my life might be spared. I did not relinquish my efforts for a moment until I saw a thorough reaction had taken place in his system and his brain had rallied from the heavy blows it had received. Had it not been for one through whom the magnetic powers of nature could work so powerfully, the life of my child would have passed away.

Ans. I will add some experience in reference to a little child, who I cured of paralysis, and was born from sealed fever. On my visit to the family about three years after, I found the little boy enjoying good health, and progressing rapidly in his studies at school. He was so bright, joyful and happy it made my heart glad to see him. His life, energy and power were seen to be through the instrumentality of the whole soul. All these things I realize, for I well remember his mother's sad feelings, his father's anxious care for their afflicted child, when they first brought him to me for treatment. But, while in the height of their joy for his rapid recovery, he was one day knocked down, by a vehicle in the street, and suffered a fracture of the skull, which seriously injured both front and back, the vehicle passing over his knee. He was picked up senseless, and it was only through prompt attention that he could be restored. Through the wisdom of our Heavenly Father, we kept my thoughts strictly devoted to my child, and my life might be spared. I did not relinquish my efforts for a moment until I saw a thorough reaction had taken place in his system and his brain had rallied from the heavy blows it had received. Had it not been for one through whom the magnetic powers of nature could work so powerfully, the life of my child would have passed away.

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